



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Tools for Community Control of Development

by Robert Swann

While the concept and practice of zoning as a means of community control of development has been around for a long time, many small communities have just begun to adopt some form of zoning. At the same time the older methods of zoning, most of which grew out of urban areas, are under increased scrutiny today and are being challenged in the urban areas themselves by new concepts. But for the small communities in mainly rural areas, traditional urban zoning concepts are inappropriate. For example, typical urban zoning separates industrial areas from housing areas. While this may make good sense when the industries are large, noisy, crowded, polluting, etc., it does not make sense for small industry which is quiet and clean. But zoning laws are arbitrary and it is difficult to make shades of distinction. There is always a fear of making an "exception" which will set a "precedent." Then, there is the problem in rural areas of rigid "one, two, three or more acres per lot" type of zoning. While this zoning is designed to limit development, it also eats up farmland at a rapid pace; and since individual landowners cannot often use even one acre of land, a great deal of good farmland is lost in this process.

Since zoning plans are usually developed by zoning "experts," these experts become the

"tzars" who determine the fortunes of many landowners in the town. And, after the zoning board is put in place, it becomes the dictatorship which continues to control these fortunes. While the majority of the townspeople may vote in favor of the zoning laws, when these laws affect any one of them directly, they often resent and resist. In any case, the impact of zoning can be very inequitable, in that the determination of a commercial or multiple housing zone will increase the value of the land in these zones over land in single-family zones, creating "windfall" gains for a few landowners.

In the following I want to briefly outline several alternative approaches to typical zoning laws and comment on their impact on the community.

One of the purposes of zoning is to try to maintain some degree of openness and space in a community, but this approach is often at the expense of farmland. Therefore, some states, counties, and towns have initiated programs to purchase "development rights" from landowners, or farmers, in order to assure that development will not encroach on this land. This approach does not replace zoning, however; and while it can be helpful in maintaining open space, it cannot insure that farming will continue. Moreover,

it can be very expensive since the cost of development rights on or near urban land can run into many thousands of dollars per acre.

A few wealthy communities have been able to establish local conservation land trusts which hold development rights (or "fee simple" title to land) purchased with funds raised locally or through gifts, but most small rural communities will be unable to do so, and will require funds from the state government for such purchase. If so, such programs are usually controlled and run by the state. In the State of Massachusetts there are nearly 100 local land trusts (which mainly hold land for conservation purposes), but the state has also purchased several thousand acres of development rights to preserve farmland. In the entire country there are now some 700 conservation trusts with over 50 new trusts each year.

Whether development rights or outright title, or whether acquired by the state or by local land trusts, such land purchase can be --almost always is--inequitable because only those lucky landowners who happen to be in the right location are the beneficiaries, while those landowners whose land abut, or is close to the open space which is now guaranteed, are also in an advantaged position and the value of their land will also go up.

The transfer of development rights is a relatively new technique which as yet has not been tested over a long period and which only a very few communities have initiated. It is an effort to try to overcome some of the inequities of the standard zoning approaches.

Briefly, after a comprehensive plan has been developed by a town, (city, or county)--a plan which clearly defines where future development will take place--each potential developer is required to purchase development rights from landowners in a contiguous area equal to the value of the land selected for development and as defined by the plan. This approach is obviously complicated and fraught with problems, but does, to some degree, address the issue of equity and reduces the public cost of purchase of development rights on farmland. It does not, however, speak to the issue of equity for the entire community or reduce land cost.

None of these approaches (zoning, purchase of development rights, transfer of developer rights, or other variations) addresses the growing problem in most communities of the high cost of housing. In fact, because all of them are efforts to reduce the amount of development, or at least control it, they tend to add to the cost of all the remaining land in the community and, therefore, add to the cost of housing. It's a well-known and lamented fact that already 95% of Americans can no longer afford to buy a house.

The Community Land Trust is a private, non-profit effort to confront the problem of affordability relative to land costs. While not an effort to displace planning, zoning, etc., it attempts to deal with the issue of equity in land use and with affordable housing at the same time insuring open space and farmland preservation. Basically, it does this by holding land in a nonprofit corporation and leasing the rights to use the land for housing, farming, industry, etc. Through the lease mechanism, it can control, to a degree, the cost of housing, not only in the short term but in the long term as well. It can do so because: (1) Initial cost of land can be low by purchasing large tracts, or (2) because landowners are willing to reduce the price to a nonprofit corporation, or offer better financial terms ("take back" mortgages at lower interest rates or longer terms). (3) Lease rates for housing can be reduced by higher rates for commercial leases or other forms of internal subsidy.

Through the purchase of large tracts of land, the Community Land Trust is in a position to plan a neighborhood or community which includes many different aspects of community life (small industry, stores, cultural activities, play and sport activities as well as housing). It can do so with best results if not hampered by local zoning laws many of which are designed to limit for-profit builders. Because it is a nonprofit organization, its primary goal is to plan for the community, not for maximizing profit. This is not to imply that all developers have no concern for the community. Many are aware that good planning can also be profitable; but, unfortunately, these are the exception.

In the long term if a Community Land Trust is able to control a fair portion (perhaps 10%)

of the land in the larger community, it might be in position to act as a stabilizer of land value and also be in position to have a strong influence on local public policy relative to the land and particularly zoning laws. It can only do so, however, if it remains an open membership organization with its board of directors elected by a democratic vote of the membership.

However, the main problem for Community Land Trusts remains the cost of land acquisition. Land prices in most of the country have skyrocketed--especially land suitable for housing or development. (In part, this has been due to the fear of inflation with land prices going up faster than inflation.) An interesting approach to solve this problem has been initiated in the State of Massachusetts where it was pioneered on Nantucket Island. Nantucket, in an effort to stop development which threatened the environment of the Island, passed a tax on all property transfers on the Island and turned the revenue from this tax over to a Nantucket Island Land Trust to purchase land for open space. This approach is double-loaded in that it removes some incentive for land speculation, and, at the same time, takes land (through purchase by the Land Trust) out of the speculative market. Actually the State of Vermont has, for several years, had a similar tax on property transfer, but income from the tax has not gone to help purchase land for trusteeship. However, Vermont's tax has been effective, according to studies made by the Urban Institute, in reducing the cost of farmland for farmers in Vermont. The Vermont tax has been aimed more directly at "fast buck" speculators in that it is "graduated" according to the number of years land has been held (from one to ten years).

The legislators of the State of Massachusetts are not considering legislation which would "enable" towns to pass local property transfer taxes of one to two percent on all property transfer, providing such revenue goes to local land trusts for purchase of land either for conservation purposes or for affordable housing (at least 25% for housing and 25% for conservation). Such a law would be a step forward and would still allow for local autonomy, and also might, in the future, allow for Vermont's "graduated" approach.

Meaning of Local

by Dick Hague



The following article first appeared in the Fall 1987 issue of Four Rivers Earthworks, a Journal for the Ohio, Miami and Licking River Ecosystem.

The two generations that preceded mine lived in "the Patch," a working-class neighborhood in Steubenville just a stone's throw from the Pennsylvania tracks and the Ohio River. They were local people. By "local" I mean that they lived where they lived, steeping themselves in the lore and gossip and complex business, human and otherwise, of their neighborhood; they knew their neighbors, knew the names and habits of the fish they caught from the river, knew what kinds of trees grew in their block, knew the names of the creeks that ran down the hollows and flats to the Ohio. They rarely traveled (though my grandfather worked on the railroad, he often ate lunch at home, letting his switching engine idle on the siding just three doors down from the homestead). Their church was three blocks away, the grade school next to it; and my grandfather owned no car for the whole of the 21 years I knew him before he died. If it couldn't be gotten--or gotten to--by shank's mare, it just wasn't necessary. I was born in a hospital seven blocks from there, and I lived just two miles away until I finished college and took up residence in Cincinnati when I was 21. My parents continued to live in their house for 34 years.

I think this is, in a time when the average American moves every five to seven years, somewhat unusual. I feel blessed in it all. I've not sat down and added up all the benefits of living so locally--not yet at least--but I am sure they are considerable. Much is to be said for change of scene, for new challenges, new homes, new neighborhoods, new friends. The mix of the melting pot is the richer for it. But we can be too rootless, too ready to pull up and move on, as if 20th-Century America were still the wild and extravagant 19th, and Horace Greeley were still out there on the street corner urging us to go west to subdue and populate the frontier. A superficial and temporary connection to place is often unhealthy, leading to a sense

of alienation and a spiritual placelessness that spawns waste and irreverence in our relations to locales. Not knowing--nor caring to know--about the meaning of local places allows us to dispose of them in ways which are not only ugly and vulgar, but in a sense criminal. This need not be the case. We can choose--deliberately and calmly--to be local in the best sense, and to live where we live with commitment and depth.

Such a way of living need not be provincial and narrow-minded, either. It can be as cosmopolitan (and as cosmological) as our knowledge and imagination and attention can make it. We can as purposefully place ourselves wherever we are as we can thoughtlessly merely stay here, relating to our house, our yard, our neighborhood as we would to a motel or a temporary camp.

Wendell Berry, poet, essayist, novelist, farmer, horse-breeder and former teacher, inhabits a farm bordering the Kentucky River about 50 miles from Madisonville. He's making a deep attempt at living locally, at paying attention to his place with intensity and feeling. An anecdote he relates clarifies for me the meaning and the blessing of being local, and points up the broader connections, the broader belongings, living locally can engender. Remarking on the appearance of a pair of blue geese on his land, he writes:

My encounter with them cast a new charm on my sense of the place. They made me realize that the geography of this patch of river-bank takes in much of the geography of the world. It is under the influence of the Arctic where the winter birds go in summer, and of the tropics, where the summer birds go in winter. It is under the influence of forests and of croplands and of strip mines in the Appalachians, and it feels the pull of the Gulf of Mexico. How many nights have the migrants loosened from their guide stars and descended here to rest or to stay for a season or to die and enter this earth? The geography of this place is airy and starry as well as earthy and watery. It has been arrived at from a thousand other places, some as far away as the poles. I have come here from great distances myself, and am resigned to the knowledge that I cannot go without leaving it better or worse. Here as well as anyplace I can look out my window

and see the world. There are lights that arrive here from deep in the universe. A man can be provincial only by being blind and deaf to his province.

Here Wendell Berry sees and understands in a way that clearly puts the lie to any limited or "provincial" understanding of the meaning of local. He comprehends that in the great mixes and churning of geology and weather, in the movements of animals and water and air, any local place is, in important ways, related to a much vaster neighborhood.

And so it happens that, writing this on a balmy January day when Spring seems not too distant, when a great mass of air has swept up from the Gulf of Mexico to temper the afternoon, I am reminded of a great event that happened in 1816. That was "The Year With No Summer," and all over the Northeast United States, killing frosts struck in every month of the year, destroying crops and darkening the land. What caused them? A series of volcanic eruptions tremendously distant from New Hampshire and New York and Vermont, eruptions in the Philippines, in Indonesia. The dust they injected into the atmosphere dispersed, and it blocked enough of the sun's heat to lower temperatures world-wide.

And here's the point: the dusts of those eruptions, and of the famous 1883 explosion of Krakatoa, and of the more recent eruptions of Mt. St. Helen's and El Chichon--the dusts of all these have settled on the very land that has become our lawns and gardens here in Madisonville. Particles from meteorites are settling too. Cosmic events, distant terrestrial events--they are all a part of the very soil our tomatoes and bluegrass spring from.

Sitting here in Madisonville I see coal trains roaring northward with their loads of Eastern Kentucky coal, the stream down the street performing its relentless southward drainage of our streets and yards, the air masses alternately roaring down from the Arctic or up from the tropics, our neighbors come from Kentucky and Nebraska and Alabama, and, especially now, the faint glow of Halley's Comet that we cannot see but in our mind's eyes--though vividly, there, and wonderfully, I hope--it is in the light of these facts, these events, then, that I am beginning to understand the meaning of local.

Equity and Privacy in Intentional Community



by Allen Butcher

This is a summary of a longer paper given by Allen Butcher at the 3rd International Communal Societies Conference held July '88 in Edinburgh, Scotland. Allen is a member of Twin Oaks Community, Louisa, VA 23093.

There is an aspect of the intentional community movement which I believe constitutes a major trend in the movement, both now and likely into the 1990s. This trend is toward a type of community which I have termed "economically diverse." Its distinguishing characteristic is the blending of aspects of the two primary forms of international community, co-operative and communal, into a new form of social organization.

Before describing economically diverse community, we need to understand its parent forms. First, cooperative community is simply a form of intentional community in which there is no common ownership of property. Members may choose to dissolve the community, divide the assets, and leave nothing behind but memories and perhaps some written records as a collective legacy. Communal communities, in contrast, hold all of their assets in common. If the people decide to dissolve the community, all residual assets (after debt settlements) must be donated to a similarly incorporated organization.

In a communal society, no member may claim a share of the community equity. In certain communal societies, however, members may take with them when they leave any income they have accumulated from sources outside of the community-owned or -sponsored businesses. These are some of the policies upheld by Twin Oaks and other members of the Federation of Egalitarian Communities. Although we do not maintain a vow-of-poverty and we are not total-income-sharing, our policies nonetheless define us as communal communities. Notice that although Egalitarian communities permit a small level of private ownership, it is not substantial enough to merit our being termed "economically diverse."

Many members of Egalitarian and other communal communities eventually leave communal

society. There are at least two primary reasons people use for making the change away from communal communities. One is the problem of poverty-upon-leaving the communal society. Obviously, this is only a problem when one leaves, either voluntarily or by revocation of membership. The concern is generally that if one ever expects to leave communal society, one ought to do it when one is young and still able to re-establish oneself outside.

The second issue is that of privacy, and it relates to all aspects of community life--space usage in residences, vehicle usage, child care, vacation flexibility, community governmental decision-making, individual labor, personal relationships, and other areas. Co-operative and economically diverse communities offer varying levels of privacy.

The point to be made about privacy is that it can be provided for within a communal society. The relative amount of privacy possible is determined by the level of wealth the community possesses. The same determining factor is true on the outside, and in co-operative communities as well. If you don't have a car, you share or you take a bus. If you don't own a house or condominium, you live in an apartment and give up some privacy, or you rent a house owned by someone else.

On the outside one is constantly working toward greater levels of privacy. Independent wealth is the "American Dream"; one can have so much money that no one can tell you what to do.

Co-operative communities are statements of the level of privacy which people are willing to commit themselves to. Private income, private cars, private homes are provided for in co-operative communities. The things shared then contribute to the creation of community. These are often: land, agriculture, business or means to create the private income, and child care. Often other things are shared as well: workshops for

Having defined communal and co-operative communities, it becomes very interesting to consider communities which combine these attributes in one economically diverse society or community.

Land trusts are one form of economically diverse community. Another is those communities which permit people to either be part of a communal system and work internally (in domestics, agriculture, construction, maintenance, community-owned businesses) or work outside and pay only their support costs (plus make donations as much as they like--tax-deductible). In these communities privacy and free choice are assured in whatever degree individuals want them.

Whether one starts from an assumption of community and works toward privacy, or starts from an assumption of privacy and works toward community is irrelevant in economically diverse communities. The community itself benefits both ways, primarily as people may change their lifestyle any number of times without having to drop membership and leave: changing from co-operative to communal to co-operative, and back again to communal.

By taking the best parts of the two forms of community, co-operative and communal, economically diverse communities have created a new community tradition which appears to be more widespread and faster growing than either of the two more basic intentional community forms. This new tradition assures individuals the freedom to seek their own balance between communal equity and private equity ownership in intentional community.



An Ecological Alternative

Edited from materials sent to us by John Magee of the Earth Care Paper Company.

Over a billion trees will be cut down this year to meet the U. S. demand for paper. Most of that paper will be used once, then thrown away. Considering the fact that the U. S. uses about one third of the entire world production of paper, it's not surprising that forest harvest exceeds replacement. And the situation is getting worse as our consumption of paper continues to increase every year.

Recycling waste paper from home and work is one way individuals can help protect forest resources and reduce waste. The other equally important step is to buy recycled paper products. Unless there is a demand for recycled products, there will not be a market for waste paper. By choosing recycled paper products, consumers increase demand for recycling and ease the pressure to cut forests.

Recycled paper saves trees and protects the environment in many ways. Consider depletion of fossil fuels. The paper industry is the largest industrial user of fuel oil and the third largest consumer of energy in the United States. It takes less than half as much energy to produce recycled paper compared to manufacturing paper from virgin wood pulp. The energy conservation resulting from a switch to recycled paper is significant.

Another advantage of recycled paper is that less pollution is discharged during the manufacturing process. Air pollution is 74% less and water pollution is reduced by 35% compared to virgin paper production. If you've ever lived near a paper mill you can fully appreciate these statistics.

Solid waste disposal is a critical problem in many parts of the country and paper is a big factor, constituting half of the volume of waste in landfills. A large percentage could be recycled. For example, during World War II the U. S. was recycling 43% of its waste paper. Today only 24% of our waste paper is recycled. Increasing paper recycling is clearly part of the solution to the solid waste problem.

The U. S. Environmental Protection Agency cites lack of consumer demand for recycled paper products as the main factor limiting the recycling of paper. Often perceived as being lower-grade, recycled paper is actually equal in quality to virgin paper. To make recycled paper, the waste paper must be sorted by grade. Clean office paper recycles into similar high-grade paper and newspaper recycles into low-grade paper.

Locating recycled paper products is sometimes difficult. One good source is the Earth Care Paper Company, which sells a wide selection of recycled paper for home and business use. Tucked away in the north woods of Michigan, this unique company is owned and operated by two environmentalists. Teaching people about the values of recycled paper comes naturally for Carol and John Magee, who both hold degrees in environmental education and previously worked for environmental organizations. The Magees are trying to increase demand for recycled products through educational efforts and by making quality recycled paper products readily available through the mail.

According to "Building Economic Alternatives," the quarterly publication of Co-op American, Winter 1987, "The Earth Care Paper Company is a small business with big goals. Four years after its start, it's still the only paper company offering a full line of paper products made only from recycled waste. Proving that their hard work is paying off, sales in 1986 doubled those of the previous year (which had tripled sales from the year before). Thanks to the Magees and the rest of their staff, more people each year are buying quality paper products that contribute to a clean and healthy environment."

"We're trying to change the American waste ethic by breaking the habit of produce, consume and throw out," explains John Magee, who also helped start Recycle North, the local nonprofit recycling organization. "Saving trees is the most commonly recognized advantage of recycled paper," states John. Current recycling efforts conserve 200 million trees annually but over a billion are cut each year to meet the United States' growing demand for paper. Forest harvest exceeds replacement and the U. S. is now importing pulpwood from Canada and the tropics.

"We started Earth Care to give people the opportunity to choose recycled paper over virgin pulp paper because recycled is the ecologically sound alternative," explains Carol Magee, who organized the local Sierra Club group.

Earth Care's mail order catalog features recycled stationery, cards, and gift wrapping paper decorated with attractive nature designs. For the office it offers envelopes, photocopy paper, computer paper, and printing papers all made from reclaimed waste in a variety of colors, weights, and sizes. The catalog also has articles on how recycled paper is made, why it is environmentally sound and other interesting information.

By choosing recycled paper you will help to promote a clean environment and a sustainable society. For a copy of Earth Care's free catalog, write: Earth Care Paper Co., 325 Beech Lane, Dept. 168, Harbor Springs, MI 49740 or call (616)526-7003.

In addition to helping the environment by using recycled paper, you will also be contributing to Community Service, Inc. Earth Care pays us a percentage of sales generated by our members and contacts. If you live near our office in Yellow Springs, you may see the Earth Care catalog and purchase directly from us, as we carry the full line of note cards and stationery.



The human spirit is not dead: It lives on in secret . . . It has come to believe that compassion, in which all ethics must take root, can only attain its full breadth and depth if it embraces all living creatures and does not limit itself . . .

Albert Schweitzer

Book Review



CHRONICLE OF THE HUTTERIAN BRETHREN,
Volume I, translated and edited by the
Hutterian Brethren. Plough Publishing
House, 300 Rosenthal Lane, Ulster Park,
NY, 12487, 968 pp, cloth, \$36.00.

Trevor Saxby

The average Christian reader knows all too little about the Anabaptists. In the 1520's and 1530's the State churches' propaganda machine worked overtime to blacken the name of any group of Christians which sought to separate from the larger organism and form congregations of the regenerate.

The widely publicised events at Munster in the mid-1530's, where one Anabaptist group went disastrously wrong, came at precisely the time that Calvin was writing the Institutes, the cornerstone of the Reformed tradition. Needless to say, he advocated the State church so unequivocally that, from that time onwards, Anabaptists were anathematised in all the main Protestant Confessions of Faith.

Would that Christendom could have viewed, with unbiased eyes, the testimony of those Anabaptists called Hutterian, who had been in existence for eight years when Calvin produced the Institutes, and whose Chronicle is now available to all in a sumptuous English edition.

For here is a document of utmost significance, tracing the piety, tenets and sufferings of several thousand honest and orthodox believers, who, in their own words, "were as worthless rubbish to everybody, continually on the move without knowing where to go. They put their hope in God alone, knowing he would help them in his own time if they held out."

It is, firstly, accurate in detail and therefore trustworthy, a significant "plus" in this type of writing. Topography, names and historical events can all be verified from independent sources, and where there could be doubt, there is the assurance of eye-witness testimony.

As such, it compares favourably with Luther's Table-Talk, where so much is conjecture. There is in the Chronicle a methodical and statistical faithfulness that is noticeably German but which speaks also of a community which regarded every detail of its life together as unto the Lord and therefore precious.

It is an honest account, where not only strengths but also many faults are confessed, errors of judgment exposed, folly of leaders castigated, and lessons learned out of mistakes.

It makes disturbing reading too, as the reader follows simple peasant folk through the traumas of famine, war, rape and pillage, doctrinal wrangles and excommunications. One can scarce take in what lies behind the simple statement that in 1621 (during the Thirty Years War) "one third of the people in the communities met their death."

Central to the whole work is its message, the driving force behind these artisans and craftsmen who, taught by God from Scripture, could silence priests and prelates and view their martyrdom with unflinching joy. The message of covenant ("they would rather have suffered death than scatter") sounds as a clarion-call to today's mood of complacency and independence in the church. Still more, in our cosy materialism, do we need the cutting word of community: "Community, both spiritual and temporal, is a cornerstone and foundation of the entire Christian life of the believers The inner community, attained through true surrender to God and his only Son Jesus Christ, is mirrored in their outward actions, in wholehearted, genuine service to all God's children, seeking not one's own advantage but that of the many."

Such reverence for the subject and its message is apparent in the degree of anonymity and unobtrusiveness with which it has been edited. Central is the text, clearly and boldly arranged, and no pains have been spared in helping the reader, by maps, appendices and rationalised dating, to understand and to absorb what deserves to be a goldmine to the historian and a living word of God to the Christians.

Trevor Saxby is a member of Jesus Fellowship Baptist Church in Northamptonshire, England. He is the author of Pilgrims of a Common Life: Christian Community of Goods Through the Centuries published by Herald Press, Scottdale, PA, 1987.



Readers Write

ABOUT HUTTERIAN BRETHREN

I enclose a review of our Chronicle of the Hutterian Brethren by Trevor Saxby. It will incidentally acquaint your readers with his book as well, which is a fine history of religious communitarianism. He is a member of a Baptist community in England, and a good friend. Your silhouettes are so attractive in your newsletter.

Thanks so much for your help in publicizing the conference. Greetings to all our friends there in Yellow Springs.

Sharon Melancon, Ulster Park, NY

ABOUT PADANARAM CONVENTION

Thank you very much for printing the coverage of our 1987 Padanaram Convention. We felt the meeting to be very worthwhile and look forward to our convention this October 12th-16th. We hope that someone from Community Service can be with us. I am interested in your meeting in October and will try to attend if possible.

I feel it to be essential that communities communicate and share experiences. This last issue caught me up on a number of current community concerns as well as postings of future events. Keep up the good work. If I can be of assistance to you, let me know.

Rachel Summerton, Williams, IN

ABOUT ENVIRONMENTAL CONCERNS

In "Search for Purpose," Arthur E. Morgan observed that valid and fairly obvious conclusions may sometimes not become current for various reasons. I suggest that among such conclusions are three that can be drawn from serious studies of economics and living patterns conducted in the United States since World War II:

What we've called "our high standard of living" is declining, while contamination of the air, water, and soil is increasing.

Neither trend is reversible as long as our economy is based mainly on the use of nonrenewable fuels and the large-scale production and use of chemicals.

They may be reversible through adaptation of conservation practices, increasing use of fuels from renewable energy sources (solar, wind, geothermal, methane, etc.) together with diminishing use of fossil and nuclear fuels, and wider use of organic agriculture, integrated into smaller-scale social units based on principles of mutualism.

Fortunately, thanks in no small part to your publications, along with like-minded others, an increasing number of people are coming to believe that those three propositions constitute a valid set of principles of organization for political action, aimed at accelerating the development and application of new technologies using new energy sources. The efforts of these people, emerging as the American Green party, along with the alternative-community movement, may mark the Third Great Eruption of collective intelligence in the United States in the 20th Century, following that of the 1930's and that of the 1960's.

If their efforts are successful, we may witness the rebuilding of national strength through development of a large network of vigorous smaller communities of the type that Dr. Morgan identified as essential to human growth and maturity.

Robert Davis, Grove City, PA



ABOUT THE NEWSLETTER

My trade is in the graphic arts and I see many more publications every day than I like to remember, but I must tell you, I see such economy, simplicity, and yet loving attention to detail in your graphics and layout that it really does my heart good just to turn the pages! -- Thanks!

Oliver Wilgress, Bellingham, WA



Announcements

OZARK CALENDARS

The 1989 Ozark Calendars, featuring 13 beautiful color photographs and Seasonal Almanac, are again available through Community Service for \$9.00 postpaid.

Skipping Stones, a proposed 40-page magazine for young readers, is seeking contributions of articles, stories, poems, art-work, photographs, illustrations, and/or tax-deductible donations. Skipping Stones is a nonprofit magazine which promotes environmental awareness, creativity, cooperation and an understanding of cultural and linguistic diversity.

For more information contact: Skipping Stones, Aprovecho Institute, 80574 Hazelton Road, Cottage Grove, OR, 97424, 503/942-9434.

LIFE CYCLE LEARNING WORKSHOPS

"Beyond the Road Less Traveled: Perspectives on Spirituality and Personal Growth" with M. Scott Peck, M.D., a Connecticut psychiatrist and author of The Road Less Traveled.

This workshop will be held on December 3 at Denver Colorado. Cost is \$85 in advance or \$95 at the door. For more information write: LifeCycle, 1320 Centre St., Newton, MA 02159.

ZACA LAKE

The Human Potential Foundation at Zaca Lake, a nonprofit organization dedicated to the expansion of human awareness, is hoping to expand. It consists of a 10-member community and is offering room/board and \$25 a week for a 40-hour work week in community needs. For more information write or call: P.O. Box 187, Los Olivos, CA 93441, 805/688-4891.

LIFE-FEST

LIFE-FEST's Wholistic Exposition/Health Conference will be held December 1-6 on the beautiful Caribbean island of Barbados, West Indies. Enjoy lectures, workshops, exhibits, body work, food preparations and tours.

For more information write or call: Blue Ridge Travel Agency, 130 Cherry St., Black Mountain, NC 28711, 704/669-8681.

HAWAII--THE LAND OF ALOHA

"An unforgettable journey to the islands of Aloha," January 21st thru February 1st, 1989. Cost of the 12-day trip is \$2158. A \$400 deposit is required with full payment by January 10th. For more information write or call: Singing Pipe Woman, P.O. Box 238, Springdale, WA 99173, 509/233-2061.

THE POSSIBLE DREAM

The Possible Dream: Saving George Washington's View by Robert Ware Straus and Eleanor B. Straus, The Accokeek Foundation, 144 pp, \$8.00.

This is the story of the Accokeek Foundation and its role in saving the beautiful Potomac shoreline from encroachment by those who would cut down trees, construct buildings, or build a sewage treatment plant. The book is designed to help others who might want to conduct their own conservation effort.

Copies are available at \$8.00 plus \$3.00 postage and handling from: The Accokeek Foundation, P.O. Box 673, Bowie, MD 20715.



Memos to Members

MEMBERSHIP RENEWAL

If there is an '88 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight on your part and that you want to continue to support our work and to receive our NEWSLETTER six times a year. If we have not heard from you by the end of December, this will be the last NEWSLETTER you will receive on a regular basis. Please send your tax-deductible contribution of \$20 or more in today. We are still happy to accept contributions of less, as we understand this may be necessary in some instances. We also need and welcome larger amounts from those in a position to give more. All gifts are tax-deductible and much appreciated.

MEMBERS DIRECTORY

The time is once again approaching to update the community Service Members Directory. This directory serves as a networking tool for interested members to find like-minded people with whom to correspond, collaborate, visit, etc. If you would like to be included in this Directory, please send us your name, address and a brief description of your occupation, skills and interests. Phone number is optional. For those of you who are already on the Directory, this is your chance to amend your listing. The deadline for changes or additions is December 31, 1988.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.



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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 12/88. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

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Address Correction Requested

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